

The Brethren Evangelist,

ASHLAND, OHIO.

A. D. GNAGEY, : : Editor.

WEDNESDAY, SEPTEMBER 18, 1895.

THE MINISTRY AND THE PEOPLE.

Of late the question of a higher education as an essential qualification for the Christian ministry, has received more than usual attention in the Brethren church. There are yet those who seem to *fear* what is designated as an educated ministry, and therefore doubt the propriety of giving young men special training for this work. Brother A. Pearson, in this issue of the EVANGELIST, presents some excellent thoughts along this line, and while we greatly admire the spirit in which he writes, in our judgment he has a wrong conception of what is meant by an educated ministry. We cannot conceive how, even the most thorough education, could in anyway disqualify one for the Gospel ministry. The example of the two men to which the brother refers, the weaker of whom preached the more powerful sermon, does not prove anything against the other man's education, for had the latter possessed the same amount of grace, and as much of the divine spirit as the former, the result would have been different.

All other things being equal the man with a good education has a decided advantage over his brother who lacks intellectual training. An unconverted man, whether educated or ignorant, has no right to preach, and if he is thoroughly converted, a finished education will add very largely to his usefulness. An educated man does not necessarily preach "over the heads" of the people. It is a part of a man's education to be able to make himself understood, and to simplify and explain that which is beyond the comprehension of others. It is said that at one time a little girl twelve years of age after hearing Bishop Simpson preach told him that she was greatly surprised; that she had heard so much of his greatness and of his power as a preacher, she supposed she would be unable to understand anything he said. But said she to the Bishop, "I understood every word you said." This was regarded by the venerable Bishop as the highest compliment ever paid him by any one. If a man with an ordinary education succeeds in the Christian minis-

try, it must be remembered that with a thorough education he would prove a much greater power for good. The advocates of a better qualified ministry do not claim that education alone is sufficient. They contend for thorough conversion and complete consecration as absolutely necessary for the work of the Gospel ministry. But cannot a good workman do better work with good tools than with poor ones? So a thoroughly consecrated man with a good education can accomplish far more than a consecrated man with no education.

Again, our brother thinks that the greatest work of the minister is not so much to instruct or impart knowledge, as to arouse the feelings and awaken the emotional nature of man. It is true that all of us *know* better than we *do*. Ignorant as we are, our knowledge is always in advance of our actions. Yet it remains true, that a vast amount of ignorance prevails and much instruction is needed that men and women may see the truth as it is in Jesus. It is too often the case that ministers appeal to the emotional in man until a desire is awakened to do something for themselves and for Jesus, but they are left uninstructed, groping in darkness, willing to do something but not knowing exactly what. Let us call to the Christian ministry those who give evidence of true conversion and entire consecration, then equip them with a thorough education, and we will have a ministry which Paul recommends, "that need not be ashamed, rightly dividing the word."

CHURCH YEAR BOOK OR ALMANAC.

It is our purpose to publish a Church Year Book or Almanac for the year of grace 1896. The book will contain one full page almanac for each month in the year, size of page a little larger than the regular Hagerstown Almanac, and in every respect as good. This feature of the Church Year Book, we feel satisfied will be greatly appreciated by our people. Besides the Almanac the book will contain a correct list of our ministers, and a vast amount of other valuable information, portraits and biographies of prominent ministers in our church, cuts of church buildings, etc. We aim to make this a first class book in every respect and trust we may have the support of our people in the undertaking.

Brother J. Allen Miller has gathered a vast amount of statistical information

which will be of great interest to our people. We shall avail ourselves of these statistics in making up the Year Book. One thing we wish to emphasize, that is the importance of ministers sending in at once their correct *name and address*. The statistics gathered by Brother Miller, and the list of ministers in the old annual, are the only guide we have in making up the new ministerial list. If your name does not appear in the 1895 Annual, or if the address is not properly given, *please send us name and address, plainly written, immediately*. We want the name and address of every minister in the Brethren church. Please assist us in making the list a correct one.

A CORRECTION.

Brother C. F. Yoder sends us the following correction for publication. We insert it because we do not think that Brother Talley intentionally misrepresented Brother Yoder, or meant to make him say what he did not say. We trust the insertion of this correction will cause no ill feeling on the part of any one. The first clipping is what Brother Yoder really said, the second what he is made to say:

From EVANGELIST No. 32.

The movement in our church has suffered because our K. C. Societies have largely been kept from the inspiration of this world wide fellowship and know but little of the wonderful doings of the Christian young people of the world under the guidance of God, outside of our own organization.

From EVANGELIST No. 34.

I am not a little surprised to see that a certain writer has assumed that "The movement in our church, has suffered because the K. C. Society has been kept from the *wider inspiration of world wide fellowship*, and know but little of the doings of *Christian* young people." I wonder if the brother has entertained the idea that our young people were *not Christian*?

No! no! my dear brother, I do not think our young people are not Christian. Why did you *garble* my statement so as to make me say so?

C. F. YODER.

Just at a time when there is much press work to be done, our pressman left us without an hour's warning. This is unfortunate for us, but we shall try our best to get the work out on time.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor, and so thy labor sweeten thy rest.—*Quarles*.